

The Christian Herald.

VOL. X.]

SATURDAY, SEPTEMBER 6, 1823.

[No. VIII.]

Miscellany.

For the Christian Herald.

THE EMIGRANT.

It is well known to all who have lately travelled in the State of New-York, that there are now many flourishing villages, where, only a few years since, all was wilderness. On those very grounds where, twenty years ago, the lordly oak rose so majestically, and towered so loftily, the spire of the church now points to heaven, as if to remind its worshippers, that there was their home. The village bell now sends forth its deep-toned melody, to float and echo among the hills, which once so fearfully resounded with the growling of the tyger, or the yell of the savage. For many years, I have had occasion frequently to visit one of those villages. In those visits, I always resided in the family of my friend L. I there became acquainted with Mrs. L., to whom, in particular, I wish to introduce the reader. She was the daughter, and the pride of a wealthy and respected merchant in New-England. Every advantage for the improvement of her mind, and her manners, which the best schools, and the first society in the country afforded, she had enjoyed. She soon distinguished herself as a scholar. Her literary acquirements, the amiableness of her temper, and the elegance and dignity of her person, drew upon her the admiration of all—the envy of many. Until she was eighteen she was a leading actor in all the gay pastimes of her native village. From that time her seat in the ball-room, and at the card-table, was exchanged for one at the church, the communion, and the prayer-meeting. The lovely and beloved Julia became a humble Christian.

Soon after this, and according to previous expectation, she married Mr. L., and accompanied him to the village where they now resided. Her husband made no pretension to religion, though he had for it a high respect. At the time of their settlement here there were few inhabitants; and those collected from every quarter of New-England. Some had fled hither from the persecutions of poverty—some from the arm of justice. For many years they had been excluded from the institutions and privileges of the gospel. Error had made its desolating way into almost every family that cared enough about the soul ever to think of its salvation. O, it was painful to the pious heart, to see with what unhesitating and unhallowed violence they would break in upon the sacredness of the Sabbath. On that day, when so many are assembled in the house of God, they were

assembled too ; but not to worship Jehovah. They sacrificed to Baal, and not to God. Infidelity, a weed that grows rankest on such a soil, had taken deep root here. Not infidelity in its most repulsive form, for, like Proteus, it assumes any shape in which it can best secure its grand object—the destruction of the soul. False prophets had been among them, had prophesied smooth things, and they had listened to them.

The first Sabbath Mrs. L. spent at the village was a day of agonizing wonder. She could see around her, in almost any direction, the violaters of its sacredness. Some were wandering over their farms, some sauntering through the streets, some revelling at the village tavern. Occasionally too, a distant report of fire arms informed her that some were pursuing the chase. All this was new to her, and it was painful to the very soul. “Can this be a Christian land?” thought she, “or am I transported to the paganism and the sinfulness of Gomorrah?” She wept and she prayed, but she wept and prayed alone. She knew no Christian friend who would mingle his sympathy with hers.

Just as the Sabbath sun was sinking below the forests, as she sat pensive and alone at her window, she saw a venerable old man approaching. As soon as he made his appearance, a band of profane and graceless loiterers, who happened to be passing, exclaimed, “there comes the old Presbyterian.” From the epithet thus sneeringly applied to him, together with his sober demeanour, contrasted with that of the village rioters, she concluded that he must be the Lot of this second Sodom. There was comfort in the reflection, that she was not to contend single-handed with the sneers and the wickedness of the foes of religion. Alas! she was mistaken. Within a fortnight the old soldier was dismissed from service, and called home to receive from his Master the reward of his faithfulness. Now she was alone, and she felt that she was so.

The religion of Mrs. L. was not to be daunted by obstacles. She heard the voice of God in all his dealings with her, saying, “go forward.”—Neither was her religion clamorous: it was a pure and deep stream. It did not now dash and foam among rocks, and down cataracts, as if to be seen and admired, and anon settle down into stagnant pools and pestilential marshes. It moved majestically, and with unbroken uniformity. In her family her religion shone with peculiar splendour; because there it was not obscured by any clouds of timidity. Her two children, William and Julia, were growing up in ways of virtue even amid the contaminating atmosphere by which they were surrounded. The door-posts of her dwelling were sprinkled with better blood than that of the Hebrew lamb: and when the soul-destroying angel, sin, passed through the Egypt in which she lived, her first-born was spared.

I remember an instance which beautifully illustrates the controlling and salutary influence which Mrs. L. exerted over her household. One of William's play-mates had one day induced him to go to a part of the village which his mother had forbidden him to visit. William returned at evening—he was truly penitent, and dreaded,

above all things, to give his mother the pain of knowing he had been disobedient. In reply to her inquiries, therefore, he gave an evasive answer, and she was satisfied. But William was obviously uneasy. His wonted gaiety was gone; and he would go away by himself, or take his seat in some remote corner of the room, instead of sitting down beside his mother to listen to her conversation, or recline his head upon her lap. The evening and the next morning passed away, but he did not regain his usual cheerfulness. At length, as I was returning from a morning walk, I had approached, unnoticed by William or his mother, and was just going to enter the room where they were. I saw him arise from his seat; his eyes were fixed on the floor as intently as if he feared it would give way under him. He walked up to his mother, who was sitting on a sofa, and threw himself into her lap. "My dear William," said she "what is the matter: are you unwell?" "No ma, but I am very unhappy." "And what makes you unhappy?" "I am afraid," said William, "you will not love me as you used to do, if I tell you." "I shall always love you, William," said his mother, who began to suspect what troubled him; "and so much the more, if you confess it, when you have done wrong." "Well, then, I was very wicked when I told you where I went last night: I told you wrong.—Say, my dear ma, can you forgive and love such a wicked boy as I am? I hope I shall never tell you another story." "I hope so, too," replied his mother. "Yes, William, I can forgive you, and I can love you too; better, perhaps, than I did before. But is that all you want? Have you offended only me?" "I know that I offended God, too, and I have prayed that he would forgive me: but I thought He never would until I told you how wicked I had been. Now you have forgiven me, I hope He will too." "Do you want I should pray for you, William," said his mother, "that you may be forgiven?" "Do, do, God will hear you;" and he followed his mother to her chamber.

Mrs. L. had a slender constitution—disease was often permitted to bleach the rose on her cheek, but not to blast it. Almost every year she made at least one solemn visit to the borders of the tomb. But she always returned a lovelier woman, and a better Christian. Her influence on her neighbours was always excellent; but never more so than when on these pilgrimages to the dark valley. They had seen their unbelieving neighbours sick; they had watched the slow progress of disease while industriously undermining the fabric of existence; they had seen those who with impious intrepidity mocked at the terrors of the grave, approach its tremendous realities, and they trembled, as if agitated by a thousand furies, at the sight of the grim messenger. Their hopes of final triumph fled like the unsubstantial mockeries of a dream, when the terrors of the grave aroused them from their sinful slumbers; and they went out of the world in all the horror of anticipated condemnation. Here is a young and timid female, alive to all the joys of life, and bound to it by a thousand endearing ties. She stands on the borders of the grave, and looks the monster death full in the face. Was she frighten-

ed at his ghastly aspect? Not at all. Her hopes of heaven brightened as her hold on earth was relaxed. Others shrunk from the cold embrace of death with ineffable horror. She met him with the song of triumph. And they said among themselves, this must be true religion.

A heavier affliction yet awaited Mrs. L. The attachment between her and her husband was most refined and ardent. They had spent the happy hours of childhood together. They loved each other, though they knew it not, even then. It is when the heart is tender that affection sends its roots deepest, and twines its tendrils most tenaciously. Theirs had been long cultivated. But a sudden blow was to sever the ligaments which bound them together. A ruthless thunderbolt was to rive the oak around which the tender ivy was so closely entwined. I was standing by, and saw the work of desolation: and oh! for the honour of religion, that I could represent the triumph of faith over the violence of affliction.

I refer to the death of my friend, Mr. L. He was suddenly and violently attacked, several miles from his own house, with a disorder which threatened immediate death. It was impossible to convey him home. The sad intelligence was announced to Mrs. L. as speedily as possible. It was an alarm she did not expect. But her strength seemed equal to her need. She hastened to him early on the morning after his attack. She found him in agony, not of body only, but of mind. He had an enlightened conscience; but hitherto he had looked on death only at a distance. Now it had entered his room—he felt his paralyzing hand on his own frame—and he was afraid to die. “My dear Julia” said he to Mrs. L. “must I—must I die? Oh! pray for me—I am a great sinner. I have been ashamed of Jesus; and now I am to go where he will be ashamed of me. Oh! that I might live over one year of my life!—But no. I must go. I hear the voice of God—I feel the symptoms of dissolution. Yes, I must go. But where, where am I going. Must I exchange the intercourse of my dear family for that of infernal spirits? Oh! God, oh, Jesus! save me from such a destiny.”

Mrs. L. endeavoured to comfort him. “You know,” said she, “that there is a Saviour. He has died that you might live. Come to him. You are afraid to die. He can disarm death of all his terrors.” “Yes,” he exclaimed, “I am afraid to die. Did a sinner ever die, who was not deluded or deranged, that was not afraid? I have treated my Saviour with contempt all my life. Will he now be satisfied if I offer him the few hours I have left me? No: I am not worthy of his mercy. Hell must be my portion; and that for ever. Oh! the blackness of darkness for ever! I see it—I feel it. There I must dwell—and for ever. Heaven would be contaminated by the presence of so ungrateful a wretch. All its inhabitants would shun me. Ah! too, you, you, in heaven, would shun me.” “But why,” said Mrs. L. “do you think only of your sins? I know you are a sinner: I would not, as I value the salvation of your soul, have you think otherwise. But it is equally true that for sinners—for great sinners—and for sinners only, Christ has died. Do not then destroy

your own soul by thinking only of your guilt, while you forget the mercy of a Saviour."

At length she succeeded in turning his thoughts into a new channel. He ceased to speak—he was calm, and his eyes were closed. In this condition he continued for some time. Mrs. L. watched him with the utmost intensity of interest. She hoped—and yet she hardly dared to hope, that he would awake in raptures. Fervently did she unite with him in his prayer for mercy; for although he was silent, it was obvious in what his thoughts were engaged. At length he opened his eyes, looked up to Mrs. L. and a smile of joy was beaming in his countenance. She was waiting to catch the first signal of hope, and in her enthusiasm exclaimed; "Now you are not afraid to die?" "Yes," said he, "I am afraid to die, because it is an awful thing to die. But I am willing to leave the world, if my Saviour calls me. Lord, Jesus, do with me as seems good in thy sight."

He continued tranquil during the day. The next he appeared better, and hopes were entertained of his recovery. He continued to grow better until it was thought he was out of danger. Mrs. L. had returned to her family, rejoicing that the black cloud which had so frightened her by its thunders had passed by, and instead of inflicting on her the heaviest calamity, had resulted in the greatest possible blessing. Mistaken woman! In the very midst of her rejoicing, and of his hopes, he was attacked more violently than ever, and he, who ten minutes since looked out upon the green fields, and thought how joyfully he should bound by them in a few days, again to enjoy the pleasures of home, and there to rear the altar of morning and evening prayer—now lies a lifeless corpse. So mysterious are the ways of God.

A few miles distant from the departed husband is the afflicted widow. And who can fathom the abyss of agony into which these doleful tidings must plunge her? Unfortunate, afflicted woman! Who now can comfort her, and heal the wounds which this blow will inflict—She needs not our sympathies. She is indeed afflicted; but she has an Almighty friend, and he will support her.

I went myself, as speedily as possible, to tell the tale of woe. The report, however, had preceded me. Yet I found her calm and unruffled as the summer evening. In her countenance there was an expression of profound but moderated sorrow. "I am afflicted," said she, "Mr. E. you can never know how deeply. But God has done it. The Lord giveth." The rest of the text was in her heart, but her tongue could not utter it.

During all the succeeding ceremony of the burial and its accompaniments, she exhibited the same aspect of deep sorrow, combined in interesting and sanctified fellowship with perfect resignation. It was not until her return home from the grave, that the thought that she was a widow, and her children orphans, came home to her bosom. As she entered the mansion, she looked around as if to see him, whom she was to see there no more. He was gone. She looked for her children; they were there. But their mourning dress

reminded her that they were orphans. "Oh! my dear, dear children," said she, "who now will take care of us?" She stopped—she sighed—she feared there might be something of repining in the thought. "God will provide for us," said she, and she rushed out of the room to unburden her heart in that chamber where she had so often sought relief before. In a few moments she returned. "I am not afraid" she said "that God will abandon us, unless we provoke him to do it by our ingratitude or repining. But oh! my wicked heart needs to be humbled.

But I am lingering too long on this painful topic. Yet though it be painful, I cannot but feel how good a thing it is to contemplate piety rising above the pressure of affliction.

Mrs. L. continued her residence at the village. We have seen that, formerly, the people among whom she dwelt were rude, and ungodly. We have seen too, the softening and subduing influence which she was exerting over them. They became, now, more than ever interested in her character, and she repaid that interest by her prayers, and labours for their good. At length she saw one, and another, renounce their refuges of lies, abandon their sins, and embrace the Saviour. She lived to see a temple erected, and dedicated to the living God—a church organized—a minister ordained—her two children among the sacramental band—and several benevolent societies, both male and female, in active operation; and it was enough. Her heart overflowed with gratitude and joy—she felt that she had not lived and prayed in vain.

During the present summer I have visited the dear little village where she dwelt. I bounded lightly on my way; for I thought of the many happy days I had spent in my friend's family, and that I was now to add to the number. When at length from a hill which overlooked the village I saw the spire of the church, I felt all the trembling solicitude and eagerness of interested friendship. But ah! I soon saw a spectacle which dashed all my hopes. As my eye rested on the mansion of my friend, I saw it thronged and surrounded with people. They were now in motion, and I could perceive that they arranged themselves in the order of a funeral procession, and advanced toward the grave-yard. The appearance of the coffin and the mourners furnished me with the outlines of the mournful story. My heart died within me. I hurried to the house, threw myself from my horse, and took my station beside the two afflicted mourners—myself but little less afflicted. The grave was waiting to receive its tenant—I saw her pass its gloomy threshold:—I could not have endured it, but that I thought, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, for they rest from their labours; and their works do follow them."

I. ERATOL.

The wisdom of God appears in afflictions. By these he separates the sin which he hates, from the son whom he loves. By these thorns he keeps him from breaking over into Satan's pleasant pastures, which would fatten him indeed, but only to the slaughter.

For the Christian Herald.

A correspondent has kindly furnished us with a copy of the inscription on the monument erected at Snow Hill, Maryland, to the memory of the late lamented Rev. Henry Blatchford. It may be gratifying to his numerous friends to know with what sentiments his memory is cherished by those who heard his last ministrations in the cause of his Master.

IN MEMORY

of the

REV. HENRY BLATCHFORD, A. M.

the eldest son of the

REV. SAMUEL BLATCHFORD, D. D.

of Lansingburgh, New-York.

He died

September 7th, 1822, in the

34th year of his age.

As a man, a brother, a husband, and a father,
his virtues were eminently conspicuous.

As a Christian and a Minister, he was distinguished
for his humility, his piety, and his zeal.

All who knew him loved him.

He was removed in the midst of his labours in this vicinity,
from the work of the vineyard to the rewards of the blessed ;

and as a pledge of tender Christian regard,
this monument is erected over his remains

by the congregations of

Menoken, Rehoboth, Pitts' Creek, and Snow Hill.

Review.

An Appeal to the Citizens of New-York, in behalf of the Christian Sabbath. By GARDINER SPRING, Pastor of the Brick Presbyterian Church. New-York, J. Seymour, 1823.

When the pamphlet whose title we have here copied first met our attention, it was hailed with feelings of no ordinary kind. Nor was this merely because it came from the pen of Dr. Spring. That, indeed, would have been a sufficient recommendation to secure for it an eager perusal. But the subject which it brings to view, was more particularly the cause of the unusual interest which was awakened in us. We have often contemplated, with painful solicitude, the future character and prospects of our large towns and cities, considered as depending on the observance of the Sabbath ; and we do most sincerely sympathize with the author of the Appeal, in his feelings of deep regret at its profanation. Whether we look at the Bible, or the history of the world, we find blessings so rich and nume-

rous resulting from the sacred observance of this day, and evils so appalling inseparably connected with the violation of it, that no christian philanthropist, or patriot, can regard it with unconcern. With the Bible in his hand, the Christian believes that a sacred regard to it will open the gates of heaven—while its profanation will more than shut them for ever. Nor can the philanthropist or patriot, with the pages of history before him, resist the conclusion, that a reverential regard to the Sabbath is one of the surest means of securing individual and national happiness : while on the other hand, the neglect of it inevitably tends to wretchedness and want. The Sabbath is the pole-star of the moral world. Without it, all were wreck and ruin—the voyage of life were too tempestuous, too destitute of way-marks, to be assayed with safety.

It is to facts and reflections like these, that the appeal before us seems to owe its origin. It comes with a deep tone of persuasive eloquence—an eloquence which flows spontaneously from a feeling heart, on a subject fraught with interests of the highest moment. If, in reading it, we were disappointed in any thing, it was because the author confined his remarks to the *utility* of the Sabbath, while he passed over, in a great measure, the *obligation* which results from its divine origin. So far, however, are we from questioning the propriety of taking this view of the subject, that we think it to be just and highly proper. At the same time there are many, we trust, who are satisfied with “*Thus saith the Lord,*” without waiting to see, in detail, how obedience will affect their condition and prospects in life. To those who are not, we have only to say, that possibly the power and benevolence of God, will secure the prosperity and happiness of the obedient, more effectually than the hopes and purposes of the disobedient can be secured by their own sagacity. Perhaps, in the closing scene of the great drama of human actions, it will appear that they who have implicitly obeyed the precepts of heaven, were, in fact, in possession of a surer inheritance than those were who obeyed only on condition of first seeing with their imperfect vision, that obedience would tend to promote their private good.

We beg leave, therefore, to turn the attention of our readers, for a short time, to the divine origin of the Sabbath. Our remarks will be made with reference to the *propriety, or fitness of such an institution—the fact and time of its appointment by God—and the obligation which it imposes.*

1. We say there is a *positive propriety or fitness in the institution of the Sabbath.* Let it not be thought, however, that divine precepts are to be limited by the views which we may entertain of their adaptation to our circumstances. No doubt this adaptation exists, and in perfection too, in regard to every positive precept which comes from God ; but at the same time there is no doubt, that in regard to many of them, we are unable fully to discover it. Still there is no reason why we should not search out this adaptation, so far as we can, and make it a subject of grateful meditation ; nor, on the other hand, is there any reason why we should not obey those

precepts whose nature is too vast for our feeble powers to comprehend.

How far, then, can we discover this adaptation in the case before us? Just so far as we can comprehend the nature and destiny of man, and duly appreciate the effect of sacredly observing the Sabbath. Look at his prospect. The broad shores of immortality are spread out before him. They stretch beyond the narrow compass of his vision. Here he will bask for ever in the bright beams of the Sun of righteousness, or writhe beneath the scorching rays of his displeasure. If the glory and bliss of heaven be a thing in itself desirable, then that institution is desirable and adapted to our case, which is calculated to prepare us for it. If the everlasting anguish—the pangs and sorrows of the second death be a thing to be deprecated, then that institution is desirable, and adapted to our case, which is eminently calculated to redeem us from it. Could we escape this wretchedness, and obtain this happiness without becoming holy, the Sabbath would indeed, in one very important point of view, be rendered useless. But let it be distinctly remembered, that holiness and happiness are inseparably connected. Let it be remembered, too, that this is not merely an arbitrary connexion. It depends on no precepts or commands whatever; but is, in its own nature, co-existent with the Eternal. If, then, happiness is desirable, so is that holiness out of which it necessarily springs, and equally so is that institution which is pre-eminently the means of promoting holiness. And was it not for this purpose that the Sabbath was instituted? Was it not that by observing it man might become holy, and consequently happy? “The Sabbath was made for man.” It was in view of this connexion between holiness and happiness that God gave man the Sabbath. And does not experience prove that it is eminently adapted to produce this effect? Let the hundreds and the thousands, to whom it has been the birth-day of immortal life and glory, answer. Let the hundreds and the thousands, whom it has raised to the very portals of the skies, and feasted with the joys of heaven, answer. Let the despairing cry, “O, for another Sabbath!” as it breaks from the dying lips of one who has long profaned its sacred hours, answer. It was indeed for *our* good that the Sabbath was instituted, and we see in the appointment of it that God has a more solicitous regard for our welfare than we have ourselves.

But is there no propriety in the institution of the Sabbath, except so far as it has respect to our particular good? Is there none in view of the relation which we sustain to God as our creator? Go back to the birth of time, and for a moment wander among the traces of creative power. In six successive efforts God puts forth the arm of his omnipotence, and the foundations of the world are laid. Its oceans are full of life; its plains are covered with verdure; and man is placed in paradise to possess and enjoy it all. The seventh morning breaks upon it;—“all is good”—a new and universal pulse of joy beats through the universe: ‘The morning stars sing together, and all the sons of God shout for joy’ at the completion of so

divine a work. And has *man* no voice in this universal shout of praise? Is his heart quickened by no emotions unfelt before? Is he alone, the object of all this magnificence, unmoved at that which tunes the harps of angels to new and higher strains? We ask not what part he ought, but what part he would choose to act. Who will deny, especially when we take into view its design and tendency, who will deny the propriety of commemorating that period of time which gave birth to our world, by observing a weekly Sabbath?

II. We proceed to remark on the *fact and time of the divine appointment of the Sabbath*. We have seen that there is reason why we should expect such an institution, on the ground of its adaptation to our circumstances. Its appointment, therefore, should not be regarded as unreasonable, or as matter of surprise. That the Sabbath is of divine origin, most persons, it is believed, agree; especially those who allow the divine authority of the Scriptures; and with such only are we now concerned. This point being settled, we might proceed immediately to the third part of our subject, which is to speak of the obligation which results from its divine origin. But, notwithstanding the question whether the Sabbath was instituted at the time of the creation or at a later period, does not very materially affect our subject in general, still it is not wholly disconnected with it. If the Sabbath is an institution of such radical importance to us that its Author saw fit never to leave the world without it, then let us regard it in the same light, and observe it accordingly. We wish, therefore, to detain the reader a short time on the question of the antiquity of the Sabbath.

In the first place, let us examine some of the objections which are urged against referring the origin of the Sabbath to the time of the creation. The first and principal objection is, that nothing is said of it directly from that time down to the mention made of it in the sixteenth chapter of Exodus, after a period of about 2500 years. At first view this appears somewhat plausible; but a little reflection will show that it is an objection only in name. In fact there are, during this period, frequent intimations of such a day, or at least of a division of time into weekly portions. In the 4th chap. of Genesis, we are told, that *in the end of the days** Cain and Abel brought their offerings to sacrifice before the Lord. The sacred historian does not inform us how many days had elapsed when these brothers presented their offerings; the declaration, therefore, is perfectly unintelligible, unless we suppose that time was generally understood to be divided into periods of a given number of days. This being the case, all would at once understand that the offerings were presented at the end of one of these periods. But we cannot suppose

* Erroneously translated *in process of time*. The original is מִקֵּץ יָמִים, and that it should be translated, *in the end of the days*, vide, Gen. viii. 6, and xli. 1. Ex. xii. 41. Deut. ix. 11, 14, 28, xv. 1; and xxxi. 10. Josh. ix. 16; and very many other places where the same word מִקֵּץ occurs, and is uniformly translated *in the end of*.

that, at so early an age, any artificial division of time was generally known, except that which was marked by the events of creation. Is there not, then, a strong probability that it was a weekly period, at the end of which these offerings were presented before the Lord. After Noah had been floating in his ark forty days he sent out a dove, but finding no resting place, she returned. He waits seven days and sends another, which returns with an olive leaf in her mouth. After seven days he sends a third, which returned no more. On the event of Jacob's marriage with Leah, Laban said to him, "fulfil her week," i. e. celebrate the marriage feast a week, or seven days. Among the ancients this was actually the custom on such occasions. If these circumstances did not arise from a common and well known division of time into periods of seven days, they must be allowed to furnish an example of casual coincidence without a parallel.

The same division was known also among heathen nations. It existed among the ancient Chaldeans and Indians, long before Moses made mention of the Sabbath in the wilderness.* In later periods it seems to have universally prevailed.† But as the Chaldeans could not, so probably the other nations did not, obtain their notions of the division of time from the Jews; for the Jews were always the object of their most malicious hatred. There can be no doubt, therefore, that it came down from the family of Noah, and was preserved by tradition among his descendants through all their wanderings and dispersions.

But supposing the Scriptures had been perfectly silent, as the objection supposes; would this amount to proof that there was no Sabbath from the creation to Moses? When the history of twenty-five centuries is brought within the compass of a few pages, will the fact that a particular institution is once named, and not repeatedly mentioned afterward, prove that such an institution did not exist? What, then, becomes of the Sabbath under all the pious judges of Israel for four hundred years, from Joshua to David? No mention is made of it, and yet the history of this period is extended over many more pages than that of the former twenty-five hundred years. The objector, therefore, to be consistent, must give up the institution of the Sabbath in the wilderness, and refer it to a period as late as the time of David, or perhaps even later.

Another objection to the antiquity of the Sabbath is, that the account given of it in the second chapter of Genesis is merely a prophetic anticipation of its future appointment, when the Israelites should come into possession of the promised land. But why, we would ask, is this particular statement selected from among the others, and declared to be prophetic, while the rest are allowed to be plain statements of facts? There is nothing peculiar in the manner in which the statement is made, to distinguish it from the others.

* See Watts' Works, Vol. III. Calmet's Dictionary of the Bible, and Fragments. Sir Wm. Jones' Asiatic Researches.

† See Philo, Josephus against Apion, Aristobulus, Homer, Hesiod, Clemens Alexandrinus.

The same tense, the same simplicity, the same conciseness appear in one case, as in the other. What is then to prove it prophetic? A particular occasion to subserve in the favourite theory of the objector, and this is all. We may as well assert the account of any other day to be prophetic, as that of the seventh. When Moses says that on the fourth day God created "two great lights," does he really mean what he says? Did he not rather intend prophetically to typify the breaking in of the light of religion and science on the gloom of the dark ages.

Nor, again, can the objection that the Sabbath was a national institution be supported. For we have only to refer to the fourth commandment, and we shall see at once that the reasons for the institution of it have no peculiar reference to the Jews, more than to any or to all other nations.

But in the second place, what evidence have we that the institution of the Sabbath is to be referred to the time of the creation. This, it will be seen at once, has been in part anticipated. We add the following considerations. In the first place, its adaptation to the circumstances and wants of man affords no inconsiderable evidence on this point. Can we suppose that the benevolence of God would leave the human family twenty-five centuries destitute of an institution so eminently fitted to secure their highest good, especially when every reason for this institution existed during the whole period, which has existed at any time since? No one, who admits the benevolence of God, can deny that this view of the subject would lead us to expect the appointment of the Sabbath at the time of the creation. We should expect to find its origin in connexion with the origin of those circumstances which rendered its appointment so necessary and desirable.

In the second place, the mention made of it in the second chapter of Genesis is sufficient to settle the question for ever. The language of the sacred historian is, "And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Let a man for a moment forget the history of the Bible and the history of the world, and then read this passage, and say whether he would not think here was a day set apart from other days, to be spent in a peculiar manner. Shall he, then, because he does not find the institution of the Sabbath reiterated on every page of the following history, renounce this conclusion, and say that that part of the history which relates to the Sabbath is merely allegorical? The unreasonableness of doing this has already been shown. But after the work of creation, which is represented as the work of six days, why is God presented to us in the attitude of resting? Not because he needed rest, surely. The language seems wholly superfluous unless we say it presents an example for our imitation; a course of labour and rest which we were to pursue. And what is meant by his *blessing* and *sanctifying* the seventh day, unless that he set it apart from other days, and

appointed it as a day in which he purposed to bestow special favours upon his people? We must conclude that what is said of the seventh day, either means nothing at all, or it means that God distinguished this day from the others by his own appointment, for the purpose of making it a peculiar blessing to his people. And it is only by admitting this, that we can account for the prevalence of a division of time into seven-day periods among all nations, from the time of the creation.

The manner in which the subject is brought to view in the 16th chapter of Exodus, affords another argument in favour of the antiquity of the Sabbath. It is not introduced as a new thing; it occasions no surprise; nor is there any thing in the language of Moses that appears like the appointment of a new institution. "To-morrow is the rest of the holy Sabbath unto the Lord;" a mode of speaking which evidently implies that the subject was already known and understood. And what is particularly worthy of remark is, that the people had proceeded to collect a double portion of the "manna" before any thing was said of the Sabbath. How can we account for this, except on the supposition that they were uniformly in the habit of preparing their food for the Sabbath on the preceding day? On this supposition every circumstance occurs just as might be expected. The reason why the rulers came to Moses with a complaint, was, not that they had never prepared food for the Sabbath on the day previous, but because he had forbidden their collecting more than an "omer" for a man. They had seen, too, that the manna could not be preserved "until the morning." Without the intervention of a miracle, therefore, for which they were not looking, they could only expect to incur the displeasure of Moses, and at the same time, by the decay of the manna, to be disappointed in their purpose of preparing food for the Sabbath. In all this we see nothing at variance with the idea of their habitually observing the seventh day as a Sabbath to the Lord. But our limits forbid that we should pursue this part of the subject further; and it is presumed enough has already been said to convince every candid mind that it was the dawn of a real and not an anticipated Sabbath on our world, in view of which "the morning stars sang together, and all the sons of God shouted for joy."*

III. We hasten to remark on *the obligation which the Sabbath imposes*; or its claim to our observance. That we may more fully apprehend the grounds on which its claims are founded, it may be proper to notice briefly the distinction between primary and natural duties, and those which are merely positive. The positive institutions of religion, in the particular form in which we observe them, derive their authority entirely from the will of God. They have, as has been said, the good of man for their object, and in many instances we see clearly how they tend to secure it. But this, though it be the foundation of our obligation to observe them in general, does not determine in what particular way they shall be observed.

* For other arguments see Jahn's Biblical Archeology, Part III. Sec. 146. et. seq.

For instance, we see the tendency of the Sabbath to secure general good, and this is the reason why it should be observed ; but why one day in seven, rather than one in five, or one in ten, should be thus observed, depends wholly on the appointment of heaven, and not on any inherent sacredness pertaining to a seventh part of time. Not so the foundation of natural or primary duties. There is an inherent seemliness, for instance, in the exercise of gratitude for special favour, which we necessarily approve, and which makes gratitude a duty, whether it be recognized by any divine precept or not. We unhesitatingly and instinctively denounce ingratitude as a crime, whether we recollect at the moment that the precepts of heaven forbid it or not. So of benevolence or holy love, and all those primary duties, in the exercise of which true virtue consists, and with which happiness is necessarily connected. The acquisition of this virtue is the end of man's existence. We may safely presume that it was a just view of its inherent worth and excellence, that determined the Divine Mind to create man, and endow him with capacities fitted for its attainment. It was to aid him in making the acquisition, that the positive precepts of religion were given ; and in this all their excellence and importance consists. They are, therefore, temporary, as they relate only to this life ; and local, as they relate to this world only in distinction from others. "The Sabbath was made for man." Virtue has as much intrinsic excellence among the inhabitants of other worlds as among us ; but the excellence of the Sabbath consists exclusively in its relation to our circumstances. We see, then, the ground on which the Sabbath rests. Its claims to our observance in *some* way are built entirely on its general tendency ; while its claims to our observance in a *particular* way rest wholly on the appointment of God.

But if the object of the Sabbath is so exclusively to promote our good, why were we not privileged with the appointment of it for ourselves ? To this question we have a ready answer. By such a measure this object of the Sabbath would never be obtained. Can it be supposed that all men would have united in observing the same day, or even the same portion of time ? And yet how could we look for the legitimate effects of the Sabbath without this union ? Where one family or neighbourhood observes one day, and the next family or neighbourhood another day, and a third no day at all, what could be expected but secret animosity, and perhaps even open strife and contention. What could be expected from those individuals who now "destroy much good" by their example, and by going from house to house, disturbing the rest and devotions of God's people ? When freed from the unwilling restraint which the authority of God imposes, what could be expected from them but that, with unblushing face, they would interrupt the worship of the sanctuary as profanely as they now do the social duties of families ? Could we expect that a Sabbath in these circumstances would exert that heavenly influence on the world with which the Sabbath of the Lord has blessed it ; that it would produce the same harmony of feeling, the same Christian affection and benevolence to man ; and convey

to us, in such rich profusion, those blessings whose high worth can be appreciated only in eternity? As well might we pluck the sun from the firmament, and still expect to walk in the broad light of day; as well tear the heart from our bosoms, and expect the crimson current still to flow. All the blessings which have come to our world through the medium of the Sabbath would have been lost. "Darkness would have covered the earth, and gross darkness the people." "Sin would have reigned without opposition; Satan would have been marching through the earth in all the frenzy of his long-wished-for usurpation, and death and hell would have followed in his train." Foreseeing this, the benevolence of God interposed to avert the evil, by securing to us an institution of such vital importance to our present as well as our future happiness. The evil to be avoided, and the good to be gained, were of such vast magnitude, that not to interpose would have been inconsistent with the Divine goodness. Here, then, we have the reason why the special appointment of the Sabbath should come from God. It was not that he needed any thing of us, "seeing he giveth to all life and breath," but out of a solicitous regard for our good, which could in no other way be secured. And are not the interests at stake of sufficient magnitude to justify, nay, to demand the interposition—to require that the institution should be secured by denouncing the most awful threatenings against him who would profanely raise his unholy arm to subvert it? Let us see in what light Divine goodness views the subject. Its language is, "ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall be put to death: whosoever doeth any work therein, that soul shall be cut off—six days may work be done; whosoever doeth any work in the Sabbath day, he shall be put to death." The same Divine Lawgiver says, "whosoever sheddeth man's blood, by man shall his blood be shed." Are those who violate the Sabbath aware, that for every such act their guilt is equal to that of the murderer! Yet measuring the enormity of guilt by the punishment incurred, such is the fact in the estimation of God. Where, then, shall they stand at last!

Having seen, in some measure, on what ground the claims of the Sabbath rest, let us inquire, for a moment, in what attitude they are presented; whether in such a way as to give them all that importance which some attach to them. From the close of the last paragraph it would seem, indeed, that the Sabbatical institution is not the least important among the appointments of heaven. We may easily enlarge on this point. In a small catalogue containing only ten moral precepts, that which relates to the Sabbath holds a conspicuous place. The same relative importance seems to be attached to it throughout the Bible. "Blessed is the man that doeth this, and the son of man that layeth hold on it; *that keepeth the Sabbath from polluting it*, and keepeth his hand from any evil. Also the sons of strangers that join themselves to the Lord, and every one *that keepeth the Sabbath from polluting it*, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. And it shall come to pass, saith the Lord,

if ye bring in no burden on the Sabbath day, but hallow the Sabbath day to do no-work therein, then shall there enter into the gates of this city kings and princes sitting on the throne of David; and this city shall endure for ever. But if ye will not hearken to me to hallow the Sabbath day, and not bear a burden, even entering into the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall not be quenched. What evil thing is this that ye do, and profane the Sabbath day? Did not our fathers thus, and did not God bring all this evil upon us and upon our city? Yet ye bring more wrath upon Israel by profaning the Sabbath." But we cannot introduce the numerous passages, which show how conspicuous a place the claims of the Sabbath hold among the precepts of the Bible. Nor is it necessary. All are aware that when signal blessings were promised to the Israelites, it was on condition of their observing the Sabbath to sanctify it. And when they were overtaken by the just judgments of God, and given to the sword of the enemy, or to the wastings of famine and pestilence, it was because they had forsaken the Lord by profaning his holy Sabbaths. The claims of the Sabbath are, indeed, supported by the authority of heaven. They are urged upon us by rewards and sanctions, whose high import eternity only can fully disclose.

But we have too long withholden from our readers the APPEAL, which it was, in some measure, our particular object to lay before them. We will do it, therefore, without further delay; and we sincerely hope the subject of it may receive the serious and devout attention of all. It is of the highest importance to every one, whether he is acting for eternity or for time; as we trust the sequel will show.

After a few remarks on the origin, perpetuity, and change of the Sabbath, Dr. Spring proceeds to show its high importance both in a religious and political point of view. His observations are classed under five distinct propositions, each of which we should gladly notice at large, would our limits allow it. But even our extracts must be brief; nor is it desirable to multiply them, for we are sure every one would prefer the original.

Dr. Spring's first position is, *that the Sabbath institution is pre-eminently the means of intellectual advancement.*

Carry the privileges of this day to the most abject on the face of this globe, and just in the proportion in which they are subjected to its influence, do you elevate them from their intellectual degradation. The reason for this is obvious. There is no small portion of mankind whose only opportunity of information is derived from the Sabbath. And it is no contemptible opportunity. p. 10.

There is something, too, in the kind of instruction which the Sabbath communicates, which has a happy influence on the human mind. It relates to themes on which are staked our dearest interests for this world and the world to come. It calls the soul away from the bustle of this vain world, to contemplate the wonderful works of God in creation, providence, and redemption. It casts a veil over what is seen, and uncovers to the eye of the mind what is unseen. It throws back into oblivion the lying vanities of time, sense, and creatures, and brings forward the solid and permanent realities of eternity, faith, and the Creator, every where disclosing

facts, principles, and results, which arrest the wandering intellect, and are fitted to expand and exalt it for ever. p. 11.

The next proposition is, *that the Sabbath lies at the foundation of all sound morality.*

In the awful struggle between virtue and vice, notwithstanding the powerful auxiliaries which the cause of iniquity finds in the bosoms of men, in the force of self-indulgence, and the influence of popular example, wherever the Sabbath has been suffered to live and exert her benignant authority, the trembling interests of moral virtue have always been revered and supported. p. 13.

Lord Chief Justice Hale, of England, remarks, "that of all the persons who were convicted of capital crimes, while he was upon the bench, he found a few only who would not confess, on inquiry, that they began their career of wickedness by a neglect of the duties of the Sabbath, and vicious conduct on that day." pp. 13, 14.

You may enact laws for the prevention of crime; you may frame them with judgment, and execute them with promptness and impartiality; but the secret and silent influence of the Sabbath is a greater preventative of crimes, and does of itself "constitute a stronger shield to the vital interests of a community, than any code of penal statutes that ever was enacted." Sound morality has no such foundation as the Sabbath. The Sabbath is the key-stone of the Temple of Virtue, which, however it may be defaced, will survive many a rude shock, and retain much of its pristine magnificence, as long as its foundation remains firm. p. 14.

Thirdly, *"the Sabbath is a distinguished means of national prosperity."*

"Them that honour me," saith God, "I will honour." The learned and devout jurist, whose name we just now mentioned, remarks, respecting himself, "I have found by a strict and diligent observation, that a due observing the duty of this day, hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun, hath been blessed and prosperous to me. And, on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments; so that I could easily make an estimate of my successes in my own secular employments the week following, by the manner of observing this day; and this," he adds, "I do not write lightly or inconsiderately, but upon a long and sound observation and experience." p. 15.

The influence of the Sabbath on "*social order and civil liberty*" is very justly declared to be a consideration of no small moment. "The yoke of tyranny and superstition cannot bear the influence of the Sabbath." Nor is its influence "to be disregarded as respects the means of a comfortable subsistence. You cannot find the abject poor among those who pay a serious and reverential regard to the Sabbath."

The host of mendicants that infest the community, especially in our large towns, will be found to issue from cellars and garrets that have never been consecrated to the observance of the Lord's day. Let a man look round upon the world with the eye of a philanthropic economist merely,

and he will see abundant evidence that the Sabbath was instituted in kindness to man, and that a sacred and strict observance of it tends directly to promote the temporal prosperity of mankind. p. 17.

Fourthly, "*The Sabbath is the great means of perpetuating in the earth the knowledge of true religion.*" The Sabbath is a constant memento of those events which attended the introduction of christianity into our world. And when our children ask, "what mean ye by this service?" we shall be led at once to disclose to them those events which it commemorates. Thus the Sabbath and the religion of the Gospel will go hand in hand from one generation to another. In the language of our author,

Let the Sabbath be forgotten for half a century in our own favoured land, and in vain might you look for a single Christian temple throughout this western hemisphere. There are towns and villages on this continent, and even within our own commonwealth, where, for half a century, the Sabbath has been neglected and despised; and if you will visit them, you will see that you have no necessity of going into India, or the Southern ocean, to find immortal beings who are ignorant of their immortality, and men who must soon appear before God in judgment, who have seldom heard of God and his Christ. p. 19.

Lastly, "*The Sabbath is the great means of holiness and eternal life.*" We leave the subject with the following extract.

The various means of grace, so abundantly blessed of God, are all by his own appointment brought into action on this holy day. But for the Sabbath, they would not be once thought of on other days; but for the Sabbath, they would soon be erased from the recollections of men, and blotted out from the record of human affairs. Is the soul enlightened, convinced of sin, humbled, renewed, invigorated, comforted, assisted in its struggles with this conflicting world, brought forward on its spiritual pilgrimage, sanctified, prepared to triumph over death and the grave, made meet for heaven, clothed as an angel of light, and presented before the throne of God without spot, or wrinkle, or any such thing? All this light, and purity, and consolation, and honour, and glory, she owes instrumentally to the Sabbath. Is this the happy allotment of the Church of God collectively? Are such the possessions of the nations of the saved, composed as they are of a great multitude which no man can number, from every kindred, and tongue, and people? With one voice must they ascribe this inestimable inheritance to the influence of the Sabbath. Blot out the Sabbath, and you blot out the last beam of hope from the troubled and desponding heart. Blot out the Sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and salvation. No longer will the silver clarion of the gospel proclaim liberty to the captives, and the opening of death's prison doors to those that are bound. No longer will the voice of supplication ascend from this ruined world, to draw from heaven the blessing now so munificently imparted by the hearer of prayer. p. 20.

Blot out the Sabbath, and in one mighty crowd of pilgrims, this world's population would march quietly on to the gulph of remediless ruin. p. 21.

UNITED FOREIGN MISSIONARY SOCIETY.

Union Mission.—The journal of this mission for January and February, 1823, is published in the *Missionary Register* for July. The several members of the mission appear to be labouring in their appropriate spheres with zeal and diligence. Much difficulty is experienced in retaining the Indian children in school; several have been placed there by their parents and friends, but few of them remain a sufficient length of time to receive permanent benefit: this, however, is a difficulty that will be overcome by degrees, and we may soon expect a large number will be receiving Christian instruction. The time of the Missionaries is necessarily much taken up with the secular concerns of the establishment, the whole care and responsibility of which rests upon them. Such must be the care of every mission, in its early stages, among the wild men of the wood. Clamore, one of the chiefs, committed to their care an adopted son, which they named Zechariah Lewis. He is about 14 years of age. Mr. Chapman has taken an Osage infant that was cast into the open prairie to perish by its mother, a wild young woman. At Mr. C.'s request, its relations willingly committed it to his care. "And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out into the open field," &c.—Ezek. xvi. 4, 5, 6.

The Mission family have suffered considerably from sickness, but at this time health was, generally, returning. We extract the following account of an Indian custom:—

"*Me-woh-kin-dah*, who, at the close of the last month, brought his daughter here to be healed, has since brought on his wife and several children. We told him, two days ago, that as his children were troublesome, he must either take them away or commit them to our care. To-day he withdrew his family. He has, at various times, given us considerable trouble, in consequence of his peculiar attachment to his daughter. It is the custom of the Indians to treat the oldest daughter with the greatest care and attention. When a young man marries into a family, he usually takes the oldest sister, and the remaining sisters are married to the same man as soon as their ages will admit. This fact may account, in some measure, for the peculiar respect paid by the parents to their oldest daughter. They generally keep her near them, and if a young man speaks to her without their permission, they always consider it as an insult."

Great Osage Mission.—About the beginning of December one of the hired men was under serious concern for the state of his soul. Two others are pious, and attend prayers every evening with the hired men, in their room. The cold this season had been very severe: on the 3d of December their thermometer was 12° below zero, but on the 10th it was 30° above. Mr. Montgomery expected to spend the winter at the Indian encampment, for the purpose of acquiring the language. One of the chiefs there had expressed a desire to have a school established in his village, and promised it the assistance of

his influence. A bed of good coal has been discovered, which may be of great benefit to the mission. The use of their grist-mill for the Osages is thus noticed :—

“The first corn for an Osage was ground at our mill to-day. Soon may this important engine of civilized man be the means of relieving the Osage females from the fatiguing task of making their corn soft by means of manual labour. That it will greatly promote their civilization we have great reason to hope. In his astonishment at the form, and the rapid motion of the machinery, an Indian pronounced it *Woh-cur-do-ka*, supernatural or divine. On being informed of this instance of extravagance, one of our elder Osage boys, with a correctness of thought remarkable in a heathen youth, observed, that Mr. Austin made the mill, and the water turned it, therefore it is not divine.”

Seneca Mission.—An intelligent lad of 16, who can speak English, was admitted into the school in March last. From him much aid is expected. The Indian hymn book, prepared by Mr. Young for the use of the school and congregation, having been printed, was introduced, much to the pleasure and satisfaction of the natives.

The last Sabbath in March “an opportunity was offered before morning service to consult the feelings of four of the natives, more particularly, in regard to their uniting themselves with the Church of Christ. In addition to the frequent opportunities which have been presented for catechising these persons for more than a year past, it has been made a special object of attention by the minister to visit them at their own dwellings, and to spend the greater part of a day in conversing with them expressly on this subject, *with one exception*. Unexpected circumstances have occurred, from time to time, so as to prevent any direct conversation with him on the duty of covenanting with God and his people. It was thought best to begin with him first alone. He said ‘it was true that hindrances had been thrown in the way of my speaking to him directly on that subject, and he had frequently thought that perhaps this was an indication from God that he was not worthy of so great a privilege. He felt it was just in God to reject him, for he knew he was an unworthy and sinful creature, and should he be left to perish in his sins, God would still be just.’ On thus saying, he wept freely. He afterwards said that his whole trust was in depending on the mercy of God, through Christ Jesus; and if I thought, as one appointed to direct the ignorant and strengthen the weak, that his union with the Church of Christ might be attended with good, he should raise no objections. The others were then called forward, and questioned with respect to their determination of giving themselves wholly up to the Lord, if it were his will. They all expressed their unworthiness, but still desired to acquiesce in the will of God, whatever that might be. Next Sabbath week was appointed for their baptism, and for entering into solemn covenant with God, and a meeting appointed for the candidates on Wednesday next, at the mission house, for further conversation on this important business.

“Wednesday, April 2.—The candidates for baptism came according

to promise. The meeting commenced with prayer, after which a plain and friendly conversation was held with them on the important nature of that warfare on which they were about to enter, and the peculiar obligation which would devolve on them to be the Lord's. They expressed the liveliest gratitude for what they learned; and it is, perhaps, sufficient to say that their whole conversation and deportment was highly gratifying.

"*Saturday, April 12.*—The candidates for baptism, with a number of the people, met for religious worship this afternoon, and for the purpose of entering into church covenant with the members of the Mission family. Oh, that they may not only covenant in name, but in deed, and in truth! And may it please God to interest them in the covenant of his love, and prepare them all for the enjoyment of himself in glory everlasting! Brother Crane, of Tuscarora, and brother Squier, of Buffalo, were expected to have been present at this time. After waiting till late for their arrival, we thought it our duty to proceed to the formation of the Mission church. To-morrow the candidates are to be baptized, and the sacrament to be administered in the council-house, our usual place of worship on the Sabbath.

"*Sabbath, April 13.*—A delightful spring morning—truly emblematical of that Sabbath of joy and rest which remains for the people of God; when saints shall no more drink of the fruit of the vine here, but when 'Jesus shall drink it new with them in his Father's kingdom.' We enjoyed a precious season of prayer this morning, in view of the solemn duties of the day now before us. 'Truly, God is good to Israel, even to such as are of a clean heart;' 'O, Lord God, purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow!'

"About 12 o'clock the people had generally collected to view the solemn feast, every thing having been arranged the day previous. Discourse, 1 Cor. vi. 20. 'For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's.' After the sermon the candidates were called forward and questioned on some of the plainer doctrines of the Bible and as to the sincerity of their desires to devote themselves to God, in that covenant which is well ordered, and sure in all things. After expressing their assent, the nature of baptism was explained more fully to their comprehension. They then knelt down, one by one, and were baptized in the name of the Father, the Son, and the Holy Ghost. Their christian names are severally *James Stevenson, Seneca White, Tall Peter, and John Seneca*, all respectable young men, and all chiefs, excepting the last. The audience was still, and apparently solemn; and though consisting of 150, nominally heathen, they conducted with as much solemnity and order as could reasonably be expected, considering their ignorance, most of them having never witnessed any thing of the kind before.

"Now thanks be to God and our Father, that he has planted an infant church in this heathen land. Look down, O Lord God, and visit this vine, and the vineyard which thy right hand has planted,

and the branch which thou madest strong for thyself. Let thy hand be upon the man of thy right hand. So will we not go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of Hosts! cause thy face to shine, and we shall be saved'."

SUMMARY.

DEATH OF THE REV WILLIAM WARD, OF SERAMPORE.

The following is a copy of a note from Dr. Cary to the Baptist Missionaries at Calcutta, announcing the above affecting intelligence. Mr. Ward has been ill but one day. The fatal disease was the cholera morbus:—

"Our dear brother Ward breathed his last about an hour ago, viz. a quarter before 5 o'clock, and will be committed to the grave to-morrow evening. It will be a comfort under our affliction to see any of our brethren from Calcutta on that painful occasion.

March 7, 1823.

I am, very affectionately, yours,

W. CARY "

Further information concerning the death of the Rev. Mr. Ward may be expected as soon as it comes to hand.

PHILADELPHIA SUNDAY AND ADULT SCHOOL UNION.

The Philadelphia Sunday and Adult School Union held its sixth anniversary in the German Reformed Church, in Race-street, Philadelphia, on Tuesday evening, the 27th of May last, Alexander Henry, Esq. President, in the chair. The Rev. Mr. Clark made the introductory prayer, and the Rev. Mr. Bedell read the Managers' Report for the last year.

After giving a succinct view of the state of the Sunday School cause throughout the world, the Report, in adverting to the particular concerns of the union, notices the spirit of unity and harmonious co-operation which has prevailed among the members, and the increasing interest in favour of Sunday Schools generally, which obtains not only in the city, but all around it for a hundred miles, and is spreading in the western parts of the state. In commenting on the happy effects resulting from this mode of instruction, the Report states, that of above 150,000 children and 7000 adults who have entered the schools of the Hibernian Society, not one has been arraigned for any crime—a weighty fact indeed when the state of Ireland is considered. These facts are quoted, having the same important bearing—while results of still greater value are traced in the conversion of many, both of the teachers and scholars, in the several schools connected with this Union. It appears that the libraries attached to some of the schools have been attended with happy effects. *Seventy-nine* new schools, containing upwards of 800 teachers and 5000 scholars, have been added during the past year; and in the same period 800,000 copies of various publications, connected with the general object, have issued from the press.

The ordinary motions for the acceptance of the Report, &c. were made by the Rev. Dr. Green and Dr. Staughton.

We would remark that this Union, unlike most others in the United States, does not confine its operations to the place of its location alone: it has auxiliaries and branch unions in a number of the states, and is assuming something of that character which we have long desired should be attained by some Sunday school association in our country. An AMERICAN SUNDAY SCHOOL UNION, formed upon the most catholic and liberal principles, and at the same time securing such a course of instruction as would be approved by all evangelical denominations of Christians, is an institution which the present state of our country loudly calls for. We know of some individuals, residing in different and distant parts of the United States, who have corresponded upon this subject, and who ardently desire to see the establishment of a *National Institution*, founded upon the same principles of the American Bible Society. A hint on this subject was thrown out in our pages some years ago, and the time, it appears to us, has now arrived, when it may be acted upon with propriety. Though the Philadelphia Union has extended its branches into other

cities and towns, and has done much in promoting the great cause, it is by no means a national society, and cannot, under its present form, exert an influence sufficiently wide and extensive, and at the same time so efficient as is required to arouse the sleeping energies of every part of the confederacy. We purposed some time ago to notice this subject more at length, but have delayed it, in the hope that some one would make it the foundation of such observations as would awaken the public attention to the importance of the measure. Should not this be done, we may advert to it in a subsequent number.

Charleston, S. C. Tract Society.—The number of Tracts distributed by this Society last year is 16,402. Besides these, about 14,000 copies of the Christian Almanack for the Carolinas and Georgia, have been put in circulation. The Board are encouraged to proceed in their work, and we doubt not great good will be done by the dissemination of so much evangelical truth.

Bible Societies.—A Society auxiliary to the Am B. Soc has been formed in Abbeville district, S. C. and 60 persons became subscribers in a few minutes after the adoption of the constitution. An auxiliary Society has also lately been formed in Yale College.

Mr. Canning.—Mr. Canning, the British minister, has lately embarked at this port for England. While in this city he visited most of our public institutions, and, before he left, placed in the hands of the Hon. Mr. Colden \$50 to be presented to the Apprentices' Library, and \$50 for the Mercantile Library.

CIVIL RETROSPECT.

EUROPE.—Spain.—It is with no small regret that we resume our task of reviewing the political concerns of our day. Witnessing the blessings of a free government in the manners and religion of our own countrymen, we have been the more sanguine in expecting its establishment in Europe, and have been deceived by our hopes in estimating the nearness of its approach. Believing, however, that liberty and pure religion will go hand in hand; and not doubting the eventual prevalence of the latter, we cannot despair, however much we may despond; and we entertain a hope that divine Providence, who acts not according to the plans or expectations of his creatures, will still speedily bring about, by some natural but unexpected series of events, that dawn of liberty which shall never be clouded.

The war in Spain has taken a course which we little expected when our last article appeared. The French have overrun a great part of this kingdom, taken possession of Madrid, and established a Regency there; have by the instrumentality of that Regency proscribed the members of the Spanish Cortes; and improving their successes, have driven the Cortes to take refuge in Cadiz, as the last citadel of their country. The Cortes still keep up the form of governing, and maintain possession of the king's person, but exercise an authority which does not extend beyond the walls of Cadiz. Several fortresses in the hands of the constitutionalists are still defended, and several partizan corps maintain a warfare with the French, which serves to give some countenance to the Spanish cause, while it very much disturbs the operations of the French. But the quarrel seems to be one which the Spanish nation, as a nation, has not yet engaged in: it appears rather to be a contest between the French and their party in Spain on the one hand, and the Constitutional party on the other: and we no where hear of risings of the people, and of those fierce contests for their firesides and altars, which mark the progress of an invading enemy upon a spirited and hostile people. And if from this circumstance we may draw the inference, as it is to be feared we must, that the people of Spain do not appreciate national independence, and are not yet fit for the blessings of liberty, we cannot expect any effectual resistance to French conquest. Still the discussions of free principles which have taken place will be talked of hereafter; the claims of the religion under pretence of which this war has been made, will be examined; and if, intoxicated with their success, and emboldened by the support of France, the French party shall proceed to those violent measures which are so natural to bigotry and despotism, we shall see Spain in a flame of revolution, which will leave no material for the rebuilding of oppressive tyranny and superstition.

Our expectations, therefore, from the present aspect of affairs, are not that this invasion of Spain will be effectually resisted, but that after the country shall, to the eye of France seem tranquillised, the operation of existing causes will bring about a new revolution, probably very bloody, and eventually a government of some considerable degree of liberty may be established. If, however, our ideas above expressed are correct, and the people of Spain are not yet enlightened enough for a free government, it will be in vain, we fear, that the war is protracted before the walls of Cadiz.

Portugal—Portugal in the mean time has gone back to the quiet despotism of the old government, with scarcely a struggle of resistance.

The liberty of mankind depending so entirely as it does on feelings and force of mind, and those being so mainly influenced by the religion of the country, how striking is the comparison between the Protestant countries of Europe and the other nations of that continent; and how instructive a lesson does this comparison afford, of the vital importance of the extensive prevalence of a pure religion, to the existence of free institutions, opposed alike to the disorder of anarchy, which infidelity has always carried with it, and to the tyranny and oppression which walk in the train of superstition; true Religion alone produces that moral and intellectual elevation of human society which allows the existence of rational liberty. How important, then, in a political view merely, are our establishments for advancing the kingdom of God at home, and extending it abroad; and how essential is it to a true patriotism that it should be founded on a respect for the Gospel of Christ, and a devotion to his service.

Greece.—In the eastern part of Europe the cause of the Greeks is awakening new interest from the circumstances that they have so long held up their cause with so few resources, and that a new effort, of a very strenuous character, is about being made by Turkey. A very powerful fleet and army are in preparation to make a descent upon some of the Grecian islands, they being the strong holds of liberty as well as the seats of commerce, wealth, and naval strength. The Greek islanders are said to be not less active than their enemies in preparing resistance; to this, the memory of the atrocities at Scio, must give a character of entire desperation, inasmuch as death itself must, in a merely secular view, be far preferable to such a defeat as theirs would be. In their favour we hope the prayers and aspirations of all Christendom will be fervently and constantly raised; and we wait with equal hope and anxiety the issue of a revolution, which, commencing without union, resources, or allies, has sustained itself for years, and gained ground upon the ferocious despotism which has kept all Europe at bay: a revolution which holds out the prospect of success to endeavours which appear to have originated in no other policy than resistance to cruelty, and to have been continued chiefly through the fear of finding every evil in the consequences of defeat.

England.—England is in a prosperous condition, and feeling the advantages of its industry and capital. Ireland is still disturbed, and the great problem in statesmanship, which the tranquillizing of this country gives rise to, still remains unsolved.

From South America nothing very important has transpired: and in our own country we have nothing to call for remark, except it be the great fertility of the season, and the steady prosperous situation in which industry is conducting its votaries.—August 30, 1823.

ACKNOWLEDGMENT.

"B;" "R. E.****;" "E. E.*****;" and several other communications are received.

Seaman's Magazine.



"The abundance of the sea shall be converted unto thee."

SOCIETY FOR PROMOTING THE GOSPEL AMONG SEAMEN.

FOURTH REPORT.

The Board of Managers experience much pleasure in being able, after an experiment of four years, to express their entire conviction of the utility and importance of the labours of those societies which have engaged in the moral and religious improvement of seamen.

The union of various denominations of Christians in the direction of the Mariner's Church—the liberal and catholic principles on which it has ever been conducted—the character of seamen, who, with all their faults, possess qualities which have given them a deep hold on public feeling; are all circumstances which have attracted towards the proceedings of this society more than a usual share of favourable regard. Had the public patronage been as great as their approbation, the Directors might, on this occasion, have presented more extensive and interesting proof that they have laboured not in vain. There has been, however, an unaccountable apathy on the part of a large portion of the mercantile community; and a want of resources, resulting from this, has materially restricted the usefulness of the society.

At the formation of this institution, in 1818, many entertained doubts whether seamen would attend on the ordinances of religion, even if the opportunity was afforded them; or, whether, if they did occasionally attend, any good could result to them. Spending a large portion of their time on the ocean, and exposed to many temptations on shore, their advantages had been indeed few, and as a class of men, they had too extensively fallen into habits of dissipation and vice, so as, in some measure, to justify such opinions. But, under better advantages, they have at least redeemed their reputation from the charge of wilfully neglecting the privileges of the gospel; for no men ever manifested a stronger attachment to the altars of God's house than these very seamen, who, returning from their roving on the ocean, have resorted to their own temple to present their offerings to him whose mercies they so often experience. Nor has this, with all of them, been merely a transient feeling, for, in many we have had evidence that it was followed by amendment of life.

From the scantiness of their funds the Board have, with great difficulty, met the interest on the mortgage debt, and the expense of stated preaching at the church; and they have, up to this time, been obliged to suspend entirely the execution of their ulterior plans of meliorating the moral condition of seamen. Our treasury, unhappily, is empty; our debt, secured by mortgage on the church, amounts to

\$6000 ; and, besides the interest on this debt, our current expenditure is \$2200 annually ; the collections in the church do not exceed \$500 per annum ; and for the remainder we are dependant on the donations and subscriptions of the friends of the institution. It has been our wish to obtain a sufficiency of annual subscriptions to meet our current expenditure, but in this particular resource our success has been very limited. While it would be a light burthen on the individuals who might lend their assistance, it would relieve the Directors from much anxiety, and the public from many solicitations.

Our treasury report will explain more minutely the nature of our resources and the particulars of our expenses. We earnestly desire that this exposition of the importance of our object, and the inadequacy of our means, might call forth liberal supplies to our aid. If every one sincerely interested for the moral improvement of seamen would give us his zealous assistance, our wants would soon be relieved, and our operations would be much extended by means of such new resources.

It would be ungrateful, however, in alluding to our embarrassments and difficulties, not to acknowledge that our success among seamen has even surpassed our early expectations, and that they have received, with every manifestation of suitable feeling, the exertions of the society for the promotion of their spiritual welfare. Having in their own chapel none of the hindrances which their peculiar dress and manners have heretofore presented, seamen are acquiring a habit of regular attendance on the ordinances of religion. In this they are aided by the opportunities now offered, in many foreign ports, through the floating chapels and bethel meetings which, within a few years, have been established. The effect of these privileges is discernible in their more sacred respect for the Sabbath—in their higher estimation of the Word of God—and in their improved morals.

We might add, too, that by the countenance and encouragement which has been given by this society to well disposed commanders and officers, they are prompted to act with more vigour and decision in the promotion of religion and morality among those placed under their charge. The full effect of the institutions for the promotion of religion among seamen, will not be felt, till those who command them, shall, by their example, their influence, and their authority, become our active co-operators. The Directors feel constrained, on this occasion, to express their acknowledgments to the numerous respectable commanders who have, with so much effect, seconded their exertions. And they feel a high gratification in the testimony borne, by these commanders, to the visible improvement in the morals of seamen since the commencement of the labour for their spiritual welfare.

We are gratified in perceiving an increased attendance at the Mariner's Church, particularly within the last two months ; and we are happy also to add that a blessing seems to have followed the ministrations of the sanctuary in many instances. It does not belong to us to speak with confidence on a subject known only to the

Searcher of Hearts. We do not however, deem it presumptuous to say, that on many seamen deep impressions have been made, which no changes can efface—that many have, in the fruits of a good life, given proofs of true repentance—and that many more have learnt to respect religion, and to inquire seriously the way of salvation. We feel warranted in saying that, to a man, they feel a respect for this temple of worship, and grateful to their friends on shore who have provided it. But the passages which we shall cite from the reports of the stated preacher, and the missionary to seamen, will place this subject more minutely before the society.*

While from an habitual frankness of manners, and ardour of feeling, no men are more open to religious impressions, it is apparent that no men could, with more difficulty, be formed into correct and regular religious habits; and if, in this respect, but little has been accomplished, it should not excite surprise. Spending so large a portion of their time on the ocean, remote from the ordinances of religion, and surrounded by temptations when on shore; it is not strange that the allurements of pleasure, aided by former habits of dissipation, should often overpower their better resolutions.

While, in comparison with the past, there is much to excite our gratitude and to afford us pleasure in looking to what remains to be done, we appear but entering on our arduous labours, and have reason to fortify ourselves with every motive which can prompt to thorough and persevering exertion.

Seamen are a numerous, and, in their own sphere, an influential class of the community. Their usefulness in the Christian world would exceed that of any other class of men, from the fact that they are visiting every quarter of the globe, and enjoying an opportunity of using a good or bad influence with every kindred and tribe of men. The very fact that they are coming and going with every changing wind, while it makes our access to them the more difficult, renders our influence over them, when acquired, the more valuable. We would fondly look to the time when, bearing the Bible to distant lands as willing messengers, they may bring back the glad news of the extension of the Redeemer's kingdom.

In Great Britain a deep and general impression seems already to be made on their mercantile marine, and a liberal spirit of patronage has been manifested by their merchants, navy officers, and citizens. Here, though we have gained some ground on public opinion, we still find ourselves not countenanced or supported by a large portion of those who are immediately interested in the services of seamen.

It would be out of place to attempt here to convince the mercantile community that their interest would be promoted by the moral improvement of seamen. It would seem self-evident that sobriety and fidelity were qualities almost essential in the character of those to whom are confided the valuable interests and the valuable lives so often placed in their power, especially at a time when abounding piracies prove what men can do when left to the influence of their evil passions. And when we ask how this moral reformation is to be accomplished, it would be difficult to find the means, unless by

* Extracts from these Reports will hereafter be presented to our readers.

opening to seamen the ordinances of religion, from which, in times past, they have been in a manner excluded, and by adding its sanctions to the common motives they would feel for the performance of duty.

Towards the Marine Bible Society and the Bethel Union Society we entertain the most cordial feelings of good will, regarding them as valuable co-operators in the great work in which we are engaged, and feeling our obligations for the aid we have derived from them. The three institutions appear but the different departments of the same establishment; each performing its proper part in bringing about the great object. We would, on this occasion, too, make our acknowledgments to the *United Domestic Missionary Society*, who have liberally offered to pay part of the salary of the assistant preacher—a measure which has greatly relieved our embarrassments.

In looking beyond our immediate sphere of action, we are happy to notice, that in the principal seaports of this country the zeal of the friends of seamen continues unabated. At Philadelphia respectable audiences of seamen attend the ministrations of the Rev. Mr. Eastburn, who exerts a valuable influence over them. In Boston the labours in behalf of seamen are unremitted. In Charleston a Mariner's Church is already erected and filled with attentive hearers. But we have still more animating encouragement in contemplating the more extensive efforts of the friends of seamen in Great Britain. Floating Chapels are opened in almost every seaport of magnitude in the United Kingdom, and Bethel meetings are held on board her merchantmen in almost all parts of the world. An agent from the Seamen's Friend's Society of London has visited the continent, and at Hamburgh and Gibraltar, as well as in other parts less important, the Bethel Flag has often been displayed, and meetings held under that banner. We have noticed with much satisfaction that in Calcutta a hulk has been purchased for a Floating Chapel, and that provision is made for supplying the spiritual wants of seamen in that rich and distant capital. In Canton, also, a plan is proposed, through the influence of the Rev. Mr. Morrison, of a Floating Chapel for the use of British and American Seamen, and there can be but little doubt it will soon be put into effect. Indeed, in the language of the report of a British Bethel Union Society, "Not only have the shores of Italy, Germany, Sweden, and Russia, been planted with the Gospel banner, but the remote and extensive coasts of both Americas have welcomed the sacred Dove of Peace, and been partially illuminated by the rays of the Star of Bethlehem." We may add that in these blessed influences, the remotest shores of India and the islands of the Pacific Ocean have participated. The influence of Bethel Meetings in foreign ports, and of Christian Missionaries in distant places will be happily felt in reviving in the hearts of seamen the impressions made in our churches opened for their spiritual improvement at home. The American missionaries in the Sandwich Islands may be expected to exert a very considerable influence over the numerous crews of the ships which touch there, engaged in the whale fisheries and the North West trade, and we are happy to notice that they have not lost these opportunities.

The Seamen's Devotional Assistant, published by this Board, although admirably suited to its general objects, has not been as extensively circulated as could be wished. And the board would suggest to their patrons that much might be accomplished by the exertion of their personal influence in the furtherance of this, as well as of their general views. The Catholic principles upon which this and all other societies acting in concert with us, in Europe and this country, are founded, are calculated to recommend them to the public regard and confidence. Our board of directors consists of persons from nearly all religious denominations, and our pulpit is open to the ministers of all the different denominations of Christians. Our object is to promulgate the simple truths of the Gospel among men to whom it would be weakness to present the refined subtilities of Theological controversy. We feel some gratification in the reflection, that we have by this very union had no small influence in promoting that spirit of liberality and enlarged charity which begins to manifest itself among the different sections of the Church.

We have alluded to ulterior objects which our limited resources have prevented our accomplishing: it has been an earnest desire of the Board to open a school for the benefit of seamen and their families; and to adopt some system by which their boarding houses might be improved. The scantiness of our funds has restricted us in the execution of these designs, though we do not by any means abandon them. It is a source of much gratification to us to find that several boarding houses, conducted by men well disposed towards religion, already afford respectable and quiet residences to seamen. We feel bound on this occasion to express our high approbation of the course pursued by the conductors of these houses, and our thanks for their co-operation with us.

The Sabbath Schools connected with the Mariner's Church continues flourishing; but as this more strictly falls under the direction of the S. S. Union, we forbear entering upon any details.

In closing this report, the directors would state, that what they have accomplished thus far, rather tends to give them an impression of the importance of the undertaking in which they have engaged, than to satisfy them with the reflection of what they have accomplished. There would seem motives enough for strenuous exertion, and unceasing perseverance, if only the benefit of commerce was concerned; but a higher motive for exertion is to be found in the more important considerations connected with the world to come. If we attach value to the consolations and hopes of religion ourselves, it is the dictate of true benevolence to extend these blessings. No field has opened more abundantly ripe for a rich harvest than this; and it would seem in a measure criminal, after having gone thus far, to abandon the future prosecution of this great object. When we state that even now, hardly any of the numerous seamen who visit this port, leave it without an occasional visit to the Mariner's Church; that many are steady, serious hearers, and that many manifest the permanent influence of these ordinances upon them, we give evidence that a great change has already occurred; and we fondly look

to a time when the moral character of seamen shall be equal to that of any other class of people.

If we may be permitted on this occasion to indulge in a few reflections, we would remark that we are not pursuing a visionary scheme, which will vanish on an experiment of a few years. Our plans are founded on well tried principles, and we are prompted to action by facts of the most animating character. While to our view, no scene is more interesting than that of the crowds of seamen who flock to this their temple of worship, to render their homage of gratitude to the Author of their mercies—so no scheme of benevolence seems more laudable than that which has made provision for the spiritual wants of this numerous and valuable class of men, who, from a perpetual change of place, could not make this provision for themselves. No one needs the consolations and supports of religion more than the adventurous sailor. Exposed to hardship in a thousand shapes—to tempests—to shipwreck—to battle—and to sickly climates :—spending his life far from his family, and friends, and country ; to whom could more consolation be derived from the reflection that God is his protector, his defence, and his help. Indeed it would seem that in all the seclusion and all the exposures of a distant voyage, in the fatigues of daily duty and the loneliness of the night watch, religion alone could introduce contentment and happiness on board the floating habitations of those whose occupations are on the deep.

Seamen, though thoughtless and careless in their habits, are like other men in this, that they are immortal beings, and that they have their moments of reflection when the hopes of the Gospel are paramount to all other blessings. And they have, too, a frankness of manner, and a warmth of heart, which dispose them to give a favourable reception to the truths of that religion which promises forgiveness to the penitent, and calls for grateful obedience as the fruit of pardoning mercy. To the pious sailor the divisions of the Church are unknown ; his attachment is to his Divine Master, and those who bear his image ; and he is so absorbed by the consideration of His mercy, as to forget every thing but his obligations to Divine grace.

Let it then be the ardent prayer and strenuous effort of every friend of seamen, that these privileges, beginning to yield such abundant blessings, may prove effectual to their repentance—their reformation, their amendment of life ; that thus their happiness and usefulness may be enlarged, and when called from the toils of their life of peculiar hazard, they may find rest on those peaceful shores where

“ Tempest never beat nor billows roll.”

By order of the Society,

P. PERIT,

Corresponding Secretary.

June, 1823.

OFFICERS OF THE SOCIETY. 1823—24.

JONATHAN LITTLE, *President.*

DIVIE BETHUNE, *First Vice-President.*

CORNELIUS DUBOIS, *Second Vice-President.*
 JOHN WESTFIELD, *Third Vice-President.*
 NAJAH TAYLOR, *Fourth Vice-President.*
 RUFUS DAVENPORT, *Treasurer.*
 P. PERIT, *Corresponding Secretary.*
 DANIEL LORD, Jun. *Recording Secretary.*

DIRECTORS.

HEMAN AVERILL.	GABRIEL HAVENS.
MOSES ALLEN.	JOHN R. HURD.
REUBEN BRUMLEY.	DAVID JOHNSON.
JOHN BROWN.	HENRY L. DE KOVEN.
JOHN S. CRARY.	JOEL POST.
WILLIAM COUCH.	ANSON G. PHELPS.
SAMUEL CAUDLER.	ELIJAH PIERSON.
SAMUEL COWDERY.	FREDERICK W. PORTER.
WILLIAM CAIRNS.	GEORGE P. SHIPMAN.
LOCKWOOD DE FOREST.	JOSEPH SANDS.
RENSSELAER HAVENS.	THOMAS SKELDING.

Dr. Society for Promoting the Gospel among Seamen, in act. with R. Davenport. Cr.

1822	D. C.	1822.	D. C.
June 3 To pd. Mr. Truair's order, . . .	50 00	June 1 By balance of old act. . .	45 42
4 do. do.	20 00	5 Collection at the anniversary meeting, . . .	76 38
8 do. do. balce. due him previous to 1st of May, as per settlement by a committee, . . .	20 00	18 do. in Dr. Romeyn's Church, after a sermon by Rev. Mr. Truair, . . .	95 50
11 pd. do.	20 00	22 Stephen Storm, Esq. constituting himself a life member, . . .	50 00
18 do.	47 50	24 collect. in Church this month, do. at Bloomfield, N. J. after a sermon by Rev. Mr. Truair, . . .	27 85
20 do.	50 50	July 2 do. at Orange, . . .	15 01
24 Mr. Thompson's bill, . . .	5 00	5 do. in the Church on 4th inst. . .	47 50
29 G. Havens' balance of the exp. to Alb. by order of the Board, . . .	26 50	9 do. at Newark, N. J. after a sermon by Rev. Mr. Truair, . . .	36 00
July 2 Mr. Truair's exp. to N. Jersey, . . .	3 25	22 do. in Church this month, . . .	29 00
8 do.	20 00	26 H. Averill's annual subscrip. . .	10 00
9 do. expenses to New-Jersey, . . .	1 25	" Hugh Auchincloss' do. . .	5 00
15 do.	20 00	" William Cairnes' do. . .	10 00
24 do.	60 00	" Arthur Tappan's do. . .	10 00
Aug. 3 do.	62 50	" P. Perit's do. . .	10 00
6 R. Cook's bill, . . .	2 75	" A. G. Phelps' do. . .	5 00
20 Mr. Chase, . . .	15 00	" Isaac Hyer's do. . .	5 00
21 Disct. on uncurrent money, . . .	80	" J. R. Hurd's do. . .	10 00
Sept. 2 R. F. Hallock's bill making fire- for Sunday School, . . .	2 75	" Divie Bethune's do. . .	10 00
14 Interest on bond, to Mechanics' Insurance Company, . . .	210 00	" De Forest & Son's do. . .	10 00
17 Mr. Truair, . . .	20 00	Aug. 12 nett proceeds of Sergeant's Representation of Messiah, . . .	41 25
" Mr. Chase, . . .	5 00	26 J. Johnson's annual subscrip. . .	5 00
" Postage, . . .	19	" collec. in Church this month, do. by Rev. Mr. Truair, in his tour Eastward, . . .	29 30
Oct. 5 Mr. Hatfield, . . .	18 00	Sep. 16 do. in the Church this month, (at this time the Church was closed on account of the fever,) . . .	200 00
12 Mr. Chase, . . .	25 00	Nov. 1 do. by Rev. Mr. Truair, in his Eastern tour, . . .	19 12
18 Postage, . . .	33	11 bal. Capt. Jas. Morgan's life subscription, . . .	481 99
31 Mr. Truair, . . .	40 45	25 collec. in Church this month, . . .	43 43
Nov. 1 Disct. on uncurrent money, . . .	1 00	" Chester Jennings' donation, . . .	5 00
" Mr. Truair's expenses, tour at the Eastward, . . .	140 88	" O. Maura's do. . .	5 00
5 Counterfeit bill, . . .	3 00		
8 Mr. Truair, . . .	30 00		
8 Sexton in full to 4th Sept. . .	18 00		
18 Mr. Truair, . . .	62 50		
18 do. order, . . .	40 00		
18 do.	25 00		
19 eight load wood and sawing . . .	15 50		
23 Mr. Chase, . . .	15 00		
30 Mr. Truair, . . .	20 00		
	\$1097 66		\$1370 78

Dr. Society for Promoting the Gospel among Seamen, in act. with R. Davenport. Cr.

1823.	Amount brought forward,	1097 00	D. C.	1823.	Amount brought forward,	1370 78	D. C.
Dec. 16	To pl. Mr. Chase,	20 00		Dec. 2	By nett proceeds of a small bag of mustard, presented by an old lady in Vermont,	32 06	
17	Mr. Truair,	20 00		4	G. P. Shipman's ann. subscrip.	5 00	
20	glazier's bill,	3 97		"	H. Rankin's do.	5 00	
28	Mr. Truair,	30 00		"	H. Colt's do.	5 00	
1823.				30	collec. in Church this month, do. in South Dutch Church in Garden-st. after a sermon by Rev. Mr. Truair,	53 58	
Jan. 3	Mr. Chase,	25 00		1823.			
9	Mr. Truair's expenses to N. J.	8 70		Jan. 10	Benj. Strong's ann. subscrip. collection in Princeton, after a sermon by Rev. Mr. Truair,	10 00	
14	do.	30 00		"	do. at New-Brunswick,	32 09	
15	paving in front of the Church,	1 00		"	do in the Church this mon. h. do. in the Murray-st. Church, after a sermon by Rev. Mr. Truair,	17 13	
16	Mr. Chase,	15 00		27	do. in Rev. Mr. Williams' Ch. in Oliver-st. do.	41 29	
21	chorister, pr. ord. of the Board,	25 00		"	donation,	71 75	
24	Mr. Chase,	25 00		Feb. 3	collection in the Scotch Presbyterian Church in Cedar-st. do. in the Church this month, Capt. Timothy Stephens' ann. subscription,	26 08	
25	sexton in full to 4th Dec.	8 10		24	collection in Dr. Spring's Ch. after a sermon by Rev. Mr. Truair,	41 75	
Feb. 1	Haydock & Jenkins' bill of oil,	27 00		24	postage of letters by Capt. Brown, on board his ship,	5 00	
7	Mr. Truair,	28 00		"	collec. in Church this month, donation by the late Mrs. Perit, appropriated to printing Seamen's Devo. Exercises,	69 44	
11	Mr. Chase,	50 00		"	collec. in Rev. Mr. Phillips' Ch. in Pearl-st. after a sermon by Rev. Mr. Truair,	1 10	
21	Mr. G. Youle for cleaning stove pipes,	5 00		7	postage of letters by Capt. Brown, on board of his ship,	33 43	
"	Mr. Truair,	62 50		14	donation through P. Perit, H. Averill's ann. subscription, Wm. Couch's do.	4 00	
25	Mr. Chase,	25 00		"	C. Beers' do.	50 00	
27	Mr. Truair,	20 00		"	A. G. Phelps' do.	5 00	
Mar. 7	Mr. Chase,	25 00		21	collec. in Church this month, do. in Rev. Mr. Whelpley's Ch. after a sermon by Rev. Mr. Truair,	5 00	
10	Mr. Truair,	20 00		"	half amount of donation of the United Domestic Missionary Society,	48 70	
14	interest on bond to Mechanics' Insurance Company,	210 00		"	T. Fielding's donation,	51 04	
15	Mr. Chase,	10 00		"	Thomas Brennaugh	125 00	
24	do.	30 00		May 6	M. Allen's subscription,	1 00	
27	ins. to Mechanics' Comp.	22 50		"	do. annual do.	1 00	
29	Mr. Truair,	10 00		"	Capt. S. Holmes' do.	10 00	
"	sexton in full to 4th inst.	18 00		"	H. Auchincloss' do.	5 00	
"	Gray and Bunce for printing Annual Report,	30 00		"	F. Sheldon's do.	5 00	
"	printing Seamen's Devotional Exercises,	164 72		"	J. Johnson's do.	5 00	
"	do. hand-bills and notices,	7 00		"	J. D. Keese's do.	5 00	
April 1	Mr. Chase 20, do. 8th 20,	40 00		"	Joel Post's do.	10 00	
8	Mr. Truair,	10 00		"	D. Lord, Jun. do.	5 00	
15	E. Sands' bill, bind'g Seamen's Devotional Exercises,	100 23		"	P. Hawes' do.	5 00	
21	Mr. Chase 50, do. Mr. Truair 20,	70 00		"	D. Bethune's do.	10 00	
25	Mr. Truair,	62 50		"	A. Tappan's do.	10 00	
26	do.	76 07		"	William Bryce's do.	5 00	
29	do. in full to 1st of May,	22 42		"	J. R. Hurd do.	10 00	
May 7	do.	20 00		"	do. donation,	15 00	
10	Mr. Chase,	50 00		15	Stephen Prust, Esq. of Bristol, Eng. constituting himself a life member, by D. Bethune, Esq.	50 00	
22	do.	50 00		26	Collec. this month,	53 63	
23	Mr. Truair,	30 00			balance to my account,	1 80	
28	do. exp. to Philadelphia,	8 50					
29	do.	100 00					
Total, \$2773 87				Total, \$2773 87			
May 31. To balance due Treasurer,		1 80					

